

M 1967

Tuesday, November 17, 1970

Bern

Group I

MR. NYLAND: So, welcome to the Pacific Coast. It's the last Tuesday. It's the last week. I say it as if it is a funeral, let me assure you it is very far removed from that. Don't have an idea that I'll die already. I'm still very much alive, very much interested in Work, very much interested in what you call this, if you want to call it, an organization, very much interested in all activities which will take place. I changed the pattern a little bit, I probably will be much closer to some of you than you now realize. I will keep on with the particular fight to make sure that when you talk that in my opinion you don't talk nonsense, that you will remember what it is to be exact, and of course that such exactness is based on experience. One can be quite exact without experience when the exactness is only in your mind. The value of course of exact language is only based on experience, otherwise the exactness won't help you; it is good for a dictionary, but not good for your life. - So, don't worry - too much. At the same time of course you do become a little apprehensive, because as yet you don't know what will happen to all of you, and it will be very interesting for yourself to see what will happen. How much do you know yourself? How much is there in you that wishes

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to continue without a direct stimulus of these kind of meetings where I have to be, and also have happened to be? What is within you that you wish? How will you maintain yourself? Where will you get your own self starter?

You see the last Guest House meeting ^{on} Sunday I listened to. It's very good, there is a realization of certain things that have to be done. There is also an exchange. The beginning of the meeting was very good, and then someone had an unfortunate idea of talking about soap, and the making of soap, or then, I think, after making it selling it. perhaps I think in the Bakery, I do not know where. Let me assure you that nothing new is going to happen in any activity unless I will know beforehand. If you want to experiment with yourself a little bit, it's all right, but no activities will be started unless I know when you want the blessing of the Chardavogne Barn. Soap is nonsense, absolutely ridiculous, when there is such a tremendous amount of work to be done at the Guest House itself. Straighten out the Guest House first. Clean it up. Be proud of it. Take responsibilities for that. Assign if necessary a certain task to some people who happen to live there and whose task it is then to see that it is attended to. There was enough description of certain ^{things} that ought to be done. Why don't you do them?

What will 1971 be for all of you? Maybe you will see certain phases and certain aspects of me which you won't like at all.

Maybe I will not mince any words about certain characteristics which I don't think belong to a man, and it will always be my opinion, of course. What else will I speak? Do you think that the word of Gurdjieff comes through my mouth, or that it is God? I talk the way I feel, I believe in certain things which may be based on my experience, but then I start to compare it with what I consider an ideal for a man and trying to be reasonably about that, and give such an ideal characteristics, and then I start to compare myself with that ideal, and then I see where difficulties arise, and where perhaps the ideal is not good because it is not high enough, and that I'm apt to put a little water in the wine and dilute things, and maybe I cannot always find the strength to live up to what I believe is idealistic or right or good or harmonious for a man. But only to the extent that I can believe in it because of my own experience and my own attempts will I dare to tell you what I think is right or wrong from that standpoint, and it is of course that kind of a personal standpoint, you might even say subjective, and as close to objectivity as I will try to make it and know how.

Don't think that I will be autocratic, but I will be very strict and very strong as long as I live on this Earth, as long as I have anything to do with this kind of Work. There are certain vices in the Group still. I mentioned them the other day a little bit. I mentioned gossip. I don't want gossip! I want small groups to talk about Work. I want them to be affected by what they talk about when it has to do with their inner Life. I want it to permeate into

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them so that after such a meeting is over they adhere to some of the ideas expressed regarding their inner Life and that it has to continue to flow over in their behavior the next day and the next day and the next day. I want ~~the nex~~ this office not to be a central point of all kind of information that is gathered and discussed, left and right without and with criticism. I want normal people. I want them, you might say, ambitious. I want them to be honest. I want all of you to understand that life is worthwhile to live it, and that for that certain requirements are quite necessary. One is fairness, reasonableness. Another is honesty and no hypocrit--hypocrysy. Another is ambition and a wish. Another is strength to try to adhere to certain principles, and we'll define principles still more and more as we go along. It's not going to be wishy-washy. It's either 'yes' and it is the right kind of a thing to do or it is 'no' and then it will stop. Do you think that God is always loving? Sometimes He is an explosion. Sometimes maybe even He kills people because it's not right for them to continue their life on Earth. It's not always that those who are loved by the Gods ^{will} die young.

W

We have an aim. At least that's what I think, and I interpret your arrival here and attendance to meetings in that light, and many times I trust you for that. There will be a meeting on Friday, the so-called 'Bostonian' meeting. Everybody is welcome if you want to, maybe not to ask questions if there are questions. It is the last Boston meeting in

a series of four, so I'm a little bit bound by what I intend to say. Saturday evening there are ~~Movements~~ to which some of the Boston people can come. The meeting will be at 5:30, that ~~Movements~~, no coffee. I will only talk a little bit at Lunch, and in the evening when we go to Music. Music will be at 8:00 on Saturday, and from now on it will be at 8:00. Sunday will be the last ~~be~~ the last Meeting - official, at least of this type. We will have it at Lunch. I would like to say certain things then, in a certain way about future, about possible cooperation, about working together of all different ~~Groups~~, of the ~~intention~~ which should be there, and how perhaps we can go about realizing that, and actualizing conditions. ^{Paragraph} It's not necessary to have your own little group as yet in discussing my funeral. I'm still here, and you will still know it. Don't talk nonsense as yet. That you want to have (a) chance to see each other and exchange, it's logical - it has been like that already for several years. ~~There's~~ nothing new in it that I stop a couple of meetings. Work continues for all of us. Maybe not entirely in the same way, but quite definitely the same in principle, and ~~particular~~ when the emphasis will be more and more on Saturday and Sunday, physical work, contact with each other, and small groups in which I have great belief for anyone ~~whom~~ I've explained it - who wishes, and who can trust and not to have groups unless you can trust each other. Don't fall in a trap.

It's not necessary to have a little group with people you don't like or who hate you. Don't. It will not have any effect. Because you never will let your hair down, you ^{will never} never will understand each other., and you ^{will never} never will be able to talk seriously and honestly about work on yourself. Don't meet on that kind of a basis. Take 2 or 3 if you like, instead of 6 or 7, but don't just meet because it happens to be a nice little bit of something or perhaps even you feel inclined or think that it is necessary, or that I will look at you and I will be surprised or praise you in any way that you have a little meeting. I don't give a damn! I'm interested in your work, how you will work and how you will grow up. That's why we are talk--talking. That's why we are here. ^{or for} You must still try to understand it, I have no particular meaning for you, not for any one of you. I just happen to be here a little bit as an envoy from Gurdjieff, taking over some of the things that I've explained a few times why I do what I'm doing, and I believe in it because I think it is really necessary to understand life, and perhaps to help you to understand it if you wish. But you have to be strict first in your ordinary existence, and you don't have to look up to me. Attend to your business. Do it right, as well as you can. If I can help you in any way I'll be glad to talk about things and give you my ideas of what I believe in might be right. As far as work is concerned my word--my--my answers, for the time being, remain law. It doesn't matter if you agree with it. It may be because you

don't understand it as yet, and maybe - who knows - that you will know more than I will know. Even that doesn't bother me very much. The knowledge that I have as experience is my own. I'm glad to talk about it at times and at times I have done so to try to open up in certain ways what I believe in and to communicate it to you and to share it. But otherwise, nothing special. All I require is respect. That's the least you can give me. For the rest I can be quite independent. It's not that I will prevent you from caring for me. That is all right provided it helps you.

I have to say these things so that there is no misunderstanding. I don't want to occupy the wrong kind of a place, not even in your estimation. I'm a very, very, simple man. And I don't acquire and I don't wish anything special for myself, because whatever I wish to take with me that I can keep and keep and make for myself.

Last night, the Monday meeting, very good. The after meeting - quite right, a little skirmishing, a little bit of misunderstanding, still to be ironed out, several things of course personal interpretation, not entirely understanding maybe, but gradually, I feel, very much, to come to conclusions which are right and which I would consider exact language. There are always a few things that come to my mind when I listen to them. In the future I will make little notes and

I will either dictate them for you to play if you wish at ~~the~~ meeting, of certain things that I believe could be helped, perhaps elucidated. But for the rest, I hope you continue. The same applies to the Thursday groups. Continue. I said that the nucleus meetings gradually will be the right kind of meetings. It will take a little time. ~~When~~ When I say in the midst of a meeting like I did Wednesday, "Why don't you Work now," I said it with a very definite reason. I face an audience and I see them. I see them tight, strain on their faces, sometimes a little bit shifting from one place to the other, some of course quite intent, wanting to listen, and that is right, and in the midst of that, I say, "Well, we talk about Work, why not now?" in order to remind them that there are times during the day and in one's life where one can introduce Work, when one can have the thought and the wish to Work, and for that then, one needs a little reminder and then I look and I say, "Why don't you?" Now it does not mean that you can. ~~When~~ When it's a question of being able to work in a variety of different kind of conditions, such conditions sometimes may be extremely difficult, particularly when you are physically and intellectually engaged in trying to listen, even if the ideas are about Work, that it requires your attention. Attention means that energy flows in that direction. You can not divide ~~your~~ your attention. You can divide energies, and then make out of them different kinds or forms of attentions. And ~~so~~ when it is asked or suggested "Why not Work now! why not

now remember your self, why not now come to the conclusion that you happen to sit there, and exist, and the acceptance of that kind of life existing in you, to be reminded that at that time there may be a ^Mmoment of a realization, and maybe it doesn't last longer because there is the continued influx of ideas and concepts which you listen to and they require that attention and practically all attention will go to the wish to continue to listen and then understand and to take it in, and then of course there is very little energy left for something else." I know that well enough. I am not saying that you can not do it, but I am only saying it is difficult, and at the same time I say, "remember."

Gurdjieff every once in a while in Movements would say just one word, and we were engaged in rather difficult Movements, to make- I've explained it to some of you, I'm sure - where he was in the last visit, holding his hands on a chair-- the back of a chair-- and looking at the group as a whole. I was very often back of him. It was my particular speciality. Sometimes I was in the Group. Sometimes I wanted to look at the Group, and he allowed it - thank God. And then he would simply say, "Remember your self." Sometimes he would say, "Work." He knew well enough how difficult it was for us to be ^Aawake or even ^Aaware. But still he would say it, and we would be reminded of the existence of inner life. That's all that was necessary. So that one does not become so completely engrossed in an intellectual past-time. It does not mean any more than that. ^RAnd when the-- your--the boy who wanted to try it and could not do it, the answer that was given to him was very good. Absolutely no

fault to find. It was difficult and felt the time being
 for a new fellow, don't try. And I didn't mean that any
 one even should try it after I said it in the midst of a
 meeting, stopping - as it were - and then again continuing
 and introducing the present into the flow of time. That
 was the whole meaning of that. I am sorry it caused a
 little disagreement. ^{Paragraph} You spoke about openness. Openness
 is not only relaxing. Of course when one relaxes one pre-
 pares for the possibility of not having too much energy f
 flow into ordinary unconscious existence. Of course it's
 quite logical that one wants to relax as much as possible,
 as it were to purge the intellect and the feeling and let
 them flow out, drain, draining, if you explain it, explain
 it more in detail. Some remark was made about that in
 the after-meeting. It's quite right. Don't let it hang,
 because people don't know what is meant by draining. They
 just have an idea, but it doesn't, they don't know, because
 it is not relaxing in the ordinary sense. It is relaxing
 as if actually something is flowing out. Relaxation in or-
 dinary life means a relaxing of muscles only. Draining
 is quite different. Draining is purging yourself of extra-
 neous material which is not needed in your brain because
 you don't have too many -- have to have too many
 thoughts, and your feelings, your solar plexus does not have
 to turn around too fast, and your heart need not go pitter-
 patter. Just slowly, with breathing and use your arms
 and your legs and toes to let such material flow out.

P I've explained it once in a while comparing it to what in physics is called "an electric wind". I don't know ^{who} some of you ~~are~~ a little old timers probably remember it. When a Leyden jar is charged and the ball ~~on~~ ⁱⁿ that Leyden jar has been extended ~~into~~ ⁱⁿ a point, and the jar is charged with electrons - or electricity, it flows out through that point, and when you put your hand in front of it, you feel that, as a current, like a little wind coming from the point and from the ~~jar~~ ^{jar} which is charged. It is like that. It is like that kind of material which I say is extraneous in the body which can come out through your fingers and through your toes and leave you, and then leaves the body in a good state, of course relaxed, but also emptied and able to maintain its life ~~whi~~ with very little energy to be used, and at the same time very little attention to be given to the existence of the body automatically unconsciously. When as a result of that, ~~there~~ is energy over, more than usual, which is not used at that time and has accumulated in certain parts of the body and is available to be concentrated in the form of a wish, which wish then changes into an attention to be paid to the creation of an 'I' to the best of one's knowledge and one's feeling, with the intention of such an 'I' to exist and perform for oneself a certain task or activity, which we call an observation or recording process. *P* This particular state of man when he is relaxed and then has this wish for

wanting to Work means that the energy which is then used and having been converted - and I've explained many times that such energy has to be converted. You see, you can not convert your attention, it is of a certain kind but you can convert energy, and then energy can be made into a different kind of attention. To be attentive. To be at the tension of the activity.

The creation of an 'I' and the formation and, one hopes, the execution of this kind of a process which we simply call a triad dynamically moving, or being set into motion, creates in a person an openness because of such activity. The openness is now for the purpose of taking care of information which one has not seen before or sees now in a different light because the facts become more and more irrefutable and objective and add to the total knowledge of oneself and particularly ~~and-particularly~~ because the rule is not to like and dislike or to classify them, ^{that} but they have to be added, and they are not always desirable to look at or to receive them, and the openness means then, to become unprejudiced, to let it enter because it is an objective fact. That is really the meaning of openness. It's not a relaxation. It's much and much more than that. It's a realization for oneself that one enters into a new world in which a person starts to function a little differently and has at his command different kinds of facts, and some he can ^{choose} ~~use~~, and some he need not ^{choose} ~~use~~ because

they are there without any question and he can not get rid of them because they are the truth. When there is truth in a fact it will stick with you. You can not eliminate it. The truth will always be with you when it is once there. You may wish to forget it but it is like a word that you can never forget, at the proper time when you need it and sometimes maybe you are engaged in something else, the word of truth will come and disturb you. For that reason one has to be - as I say - open to all kind of information flowing in. Sometimes it includes knowledge from the outside world which is given to one. Also for that one has to be open, because you may not have understood what was meant, and now because of a new kind of a viewpoint, you may be able to understand things which were a closed book to you before, and it is very good that that can happen because, if you are then open enough you may be able to extract information from sources which originally were there but you never knew. One loses one's color blindness.

~~One loses one's color blindness--when one talks about a person wanting to observe~~

When one talks about a person wanting to observe, what is observed? The manifestations. For beginners one talks only about manifestations. One talks about aliveness, and alertness. ^{But} One does not talk about the Life within a form. It has been many years before I used that kind of expression. Don't use it for beginners. They have absolutely no idea

what you are talking about. The observation process is
^Aan awareness of a manifestation of the body. It is not
really the body. It is the manifestation of the body
which of course is the body itself, but only made because
there is life in the body, but you don't have to explain
that. I say once in a while that when one keeps on observing
that gradually the manifestations become transparent, but
only when one has many times tried to become observant of
oneself as one behaves. ^AAnd the awareness then has to do
with a manifestation, and it is for that reason that this
word ^I'impartiality' has to be--has to enter. Because it
is exactly the manifestation I am critical about. I'm not
critical about my aliveness. Because that I'm willing to
admit, that it exists, and when I try to say, it is independent
of the form, it's only to make it easier what is meant by
^Iimpartiality. But in the beginning one does not know
such things and one should not talk about it, because they
don't understand it at all. They see themselves in an ordi-
nary life. They remember themselves. They look in the
mirror. They do remember very well how they were. When
they lift up a weight from the floor, they see that body.
They know it, it was bending over. It was lifting up a
certain weight or whatever. It stretched. The body itself
stretched out again. They stood up straight. All of that
they know. Everybody knows that. ⁸Leave simultaneity out,
please. It does not come at this time. No one understands

the concept of a ^Mmoment, and it is not used to make Work easier. All it does is to make them think about a moment without experiencing it. ~~They~~ can not experience it. Because they have no registration. I've said many times that the mind is incapable of a registration of the ~~presence~~ present. It simply means that the mind is associative, and it can not function independently in rates of vibration in a section where there is - I call that again and again - a virgin field, where there is not as yet any spoilage of the mind itself. And when then the mind can be trained to receive facts without interference of any kind of a form, of feeling, of any kind of a ~~fact~~ dictating to that what is a fact, putting it in a pigeon hole because there is no relationship. A fact remains a fact in that part of the brain. Nothing is associated with it. Nothing is liked or disliked about it. In that kind of a brain, a moment can be understood but it will take a long time before that little house is built, ^{and} And before the little 'I' starts to grow up a little bit in an atmosphere of ^Oobjectivity. ~~Objectivity~~ and a ^Mmoment belong together. Thoughts and a minute or a second, they belong to ^{gether}gether. And to reduce in ones' mind the concept of future and past and make ~~the~~ ^{them} join into the present is intellectual gymnastics. It is not ^Oobjectivity in any sense. It has to be experienced first. Like one says, a "flash of a ^Mmoment which is accidental, and then the recognition ^M of that moment for which one has no credit at all gives one a taste. And ~~that~~ happens. And it happens when the totality of the brain is at that moment not engaged in any

other kind of unconscious activity, and because of such a shock, all such activities of an unconscious kind is stopped, and then the mind as a whole experiences a moment of existence of oneself. So leave spontan -- ^{how will} ~~what did~~ I call it K-- simultaneity out.

— SIDE TWO —

The reason - all right? - the reason why I happen to think about spontaneity is - you can blame the West Coast for that - in a recent tape they were talking about it, and I thought I ought to say something about it, and all of a sudden it comes out of recesses of my own mind. And then I forget how to pronounce spontaneity, ~~and~~ ^I It's bad sometimes, the mind you know, how it functions. ~~R~~ Simultaneity -- it is a result of ^I impartiality. It's a logical going over into. When ^I impartiality is really the elimination of form, ^S simultaneity is the elimination of time. And one always has difficulty in understanding time, until you start to understand space. And one always starts with the three dimensions in space, as movements of a certain point, and when the three dimensions have been understood in the formation of a body and becoming a tu--a cube, then one talks about the first dimension of time and links up the movement of a point in space with ~~the~~ a time length needed for such a movement.

^I So first we talk about impartiality, and then quite logically it will be quite easy to go over into the other triad of the time dimension. Now impartiality, or the result of a certain experience. Monday evening still has to learn

to stop a person, or to be much more inquisitive. I have said a few times I like to know when I talk to someone what his daily work is, in order to get a picture of the person. It is not for the reason that I want to give him a task for his daily life. In all probability he never could do it. It's not a question that they won't try, and as you know everybody will try to do it in the most difficult conditions first, and that is a little bit stupidity, but it is understandable. But when one wants to know where a person lives, what he is busy with during the day, even if he has to earn a living, the kind of surrounding he may be working in, what it is that really constitutes at least eight hours of the day of his life. When it is important, when one knows that, how to suggest any kind of task, if you want to give a task, or if you want to have a suggestion, or if you want to know how to answer. But when a person says he is alert and he spends the time that he has before he goes out to an office or wherever he went and then goes out the door and then says 'now he's going to work or make an attempt' and then nature let him slip, and ^{there} then he goes down and then somehow or other he says he sees himself. Please in the future tell him it is not work at all, and don't give him even the benefit of the doubt. The fact that he slips does not mean that he has an experience of objectivity. Just imagine: a fellow falls on the floor and slips, you think he's objective? Don't be silly. He would say "God damn it" or whatever happens to come. Nonsense. ¹ No one is objective at that time. ^{then} ~~but~~

of course he remembers falling and is as if something perhaps even is separating from him and then perhaps talking, or what, I do not know. But don't fall for that nonsense. It isn't Work. When he is alert, where is Work then? Always reduce it to very simple activities before they go out of the door.

~~when~~

When they dress, ~~and~~ they eat, when they put on a coat or a pair of trousers or shoes, or things of that kind, go up and down the stairway, remove a chair, sit down, get up and so forth. That's the time. When they cut their bread or get jam on their particular piece, whatever it is they do at that time without talking to anyone really, because as soon as ^{they} you start talking they lose themselves. / Everybody must know this by experience. How ~~does~~ one start Work? And where ^{do} you fail in Work, you must know that. Tell it to them. They're not any better than you are. You've gone through all of that yourself. You know it.

And then that old - how will I call it - bromide: There is me, and now I create 'I', and now there is something else that observes this 'I'. It is stupidity. If this third one, ~~this~~ this second observation process observing 'I', does that one observe 'I', the first one, observing? That's the question. What is this 'triad'? It doesn't exist. It's a little bit of nonsense in your thought about the process that you try to put in activity, and you call it observation or becoming objective or conscious and the creation of 'I',

and then something else looking at that 'I'. What for? To think about it? Where is the activity of 'I', ~~W-Su~~ such 'I', and where is poor little me? We always talk about little 'I', ⁱ Talk about little me. What is me in the presence of such 'I' if created and endowed, and wishing this 'I' to function, and really to give me information ~~a-oug~~ about myself, or if you wish, an ⁱ 'I' as a light present to me, and then this poor little me recognizes ^A light, and sometimes I've said, ~~it~~ becomes a little ^A aware of the existence of an ^A awareness on the part of 'I'.

But it has to be explained. You just can not say 'it isn't so' and then let it go. When you criticize him because of that doesn't work, you have to tell him what will work. You have to take people by the hand when you want them to learn. You have to dig into their psyche and see where it is sick, because you get all kind of things from them, and don't allow them. Be very nice and kind and understand ³, and go along with them a little bit so that they understand that you know what are they talking about even if it ~~is~~ nonsense. You don't have to tell them immediately that it ^{is} nonsense, but after a little clarification it ^{ought} to become clear to them that it is nonsensical to talk about ordinary life when one wants to talk and wants to convey concepts of ~~inner~~ ^C life, concepts of a consciousness, concepts of a freedom, concepts of certain things existing not of this world, but of a higher level of being, as it were, brought down into ³, I called ³ an entity or even personification, an individualization of an 'I', ~~representing~~

something of a higher level coming down to one, representing God, or a messenger from God, which of course it is, because that 'I' tells you about objectivity. That 'I' tells you how to become free. The 'I' will give you the information of impartiality. ^{He} 'I' will tell you about awareness. Not ordinary language in which awareness is used sometimes as a word. When you hear that step it immediately. . . Tell him that is reserved. ^A That word is not used by us unless we know what we mean. You know, it's like a reserved seat. You don't sit down. It has a label, "reserved". You don't sit in a restaurant at a reserved table, unless you have reserved it. So, it is such foolishness to let a person just go on and talk talk. Put him down immediately. I've tried to tell you several times, even last week I said "where is Work, then, explain, what did you do?" Don't allow such, "I made an effort"- what? Where was what? What was this effort, as a result? Where is that 'I' we talk about? Was it there? Separation? How did you know it was separated? What did it do to you when it was separated? What kind of proof have you for yourself that it actually was there, & separated? Otherwise don't talk about it. It may be separated in your mind only & as a hallucination, wishing it to be there. Was it actually there? When one talks about a light, there has to be that kind of a source of light, otherwise again, don't talk. ~~Try~~ Try to avoid "I think it's the right direction" or words of that kind. Don't say them. You say "I agree with you, it bears out my own experience, ~~Yes~~ it is. To believe, I believe the way it could--something could be reached." Don't make it a cliché. Circumscribe it so that the other person knows that you have

really understood it. Don't be drowned in their discussions or descriptions. Pin them down. Where is Work? Where is your state from? What is this in ordinary life that makes you depressed? Have you any desire to create something for the sake of creation? Is there a wish which gives you joy that you can make something in order to find out a larger world which is all yours and new? I called it the other day adventure, that it is open to you so that you then can discover and uncover. Even if that what you uncover is not always palatable, at least it's worthwhile to know that that is there and maybe that that is you. ^R Such simple ways one can explain Work. Don't give them the task to just sit down. You can tell them, "when you are sitting and you get up". Make them always become more active. I've used--of course I've used many times certain things for certain people. When it's difficult to understand terms of ^A 'awareness' and to go over from alertness into ^A awareness, I've told them every once in awhile, "close your eyes and see if anything remains about the knowledge of the existence of yourself." And when I've said 'move your hand while your eyes are closed, ^{and can} I can ~~do~~ something in you can then be ^A aware?'. That's only to ~~to~~ explain what is meant by ^A awareness. You don't give ~~that~~ as a task, to sit for 5 minutes and move ~~that~~ ^{their} hand one way or the other and try to become aware. They don't, ~~it~~ and you don't, and if you give it as a task, do it yourself and find out that you don't keep to it. ~~I see that~~ that every once in awhile. Don't give any kind of ~~task~~ task or suggestion unless you have

done it and you know that it functions and works, and there are no trap doors into which you can fall. Then it's all right. It does not mean it is justified because maybe the person you are talking to is not like you were, but at least you have established the fact for yourself that it is a reality because you have experienced it. As I say, it is not as yet right or justified in order then because of this, of your own experience, that it might apply to someone else. Many times these suggestions that I hear about, you haven't done. I've said it a few times about Orage's Psychological Exercises, the little book about which he was so proud. I've said he hasn't done them himself. It's nice to write them up. I can write: 1, 3, 5, 7, 9 on paper, up to a hundred even. I can say: one hundred, 2, 99, 3, 98, 4, 96--97 - whatever. I can do it fast. What for? You see, honesty comes into teaching when you want to convince someone that you know what you ^{you're} are talking about, and then it can be very simple, in how you started. I think it is worthwhile every once in a while to think: how ~~if~~ we--did I become interested in Work? What was it, then, that happened to me? What attracted me to Work? What attracted me to Gurdjieff, to All and Everything? What was it in me that responded to certain con--cepts of Ouspensky when he talked about groups in St. Petersburg? Did you believe him? Did you believe in M Gurdjieff, Mr. G.? Did you believe what you understood of All and Everything?

Did you believe every once in a while when we came--when you came to meetings in what I was telling you? When did you become interested to want to try a statement about I impartiality? You could have lived for years and years and probably have done so what with a little bit of something in you which never would develop. There always is the necessity of a kind of an impetus that really makes it grow. If you take a grain, and you keep it on the shelf, like sometimes we claim, that they were found in some of the Egyptian pyramids, and still sufficiently alive that they could grow out. Nothing happened during the time they were in hibernation, and you ^{may} might have several ideas of even, you might say of ^O objectivity a little bit, within your own upbringing and your studies and contact with literature and what you have read, without ever being able to develop the ideas, until something happens to strike you somewhere somehow, which gave you at that time a key. AL All your contact let's say with Zen, has it given you any key about a moment? And of course several of us have been interested in that, without any particular use for yourself. How often have you read or perhaps not read Vedanta? Every once in a while I'll rattle them off you know: Upanishads, I say, Ramayana, yes, Mahabharata, yes, Bhagavad Gita, yes. Have you ever read them? And then in reading, have you been arrested, and have you said, 'that's me'? When you read Thomas a Kempis, is it you? ^{Or} ~~is it~~ The Cloud of Unknowing, is that you? Do you know enough about Seneca or Cicero or Plato, Aristotle, etc., etc., ~~and Alexander~~ Anaximander and all the rest? When

did your interest start in this kind of Work regarding
Objectivity and a wish to practice it and starting to
believe in the possibility of freedom? That you have
to settle for yourself. ~~I~~ I'm afraid that reading All and
Everything would not have done it either. You would have
read it like any other kind, ~~as~~ Gurdjieff would say,
any other kind of ^a newspaper. And he was afraid of that
and he said read it at least three times. And now then
I ask you, have you done it? And how, then?/y/ And then
now, what? ~~R~~ When you look back on Work, why, why did you
want to make attempts? For the building of a Soul? Or
as I call it, to get rid of your headache. What is the real
motivation? And why do you want to continue? Because
this is the question you'll have to ask yourself when I'm
not so much visible any more. And that it is up to you
to find within yourself, what is it that is in me and I
call my inner Life, and what is it that I hear as a cry
within that something ought to be done and that I feel I
have a responsibility for doing it, and what makes me so
God-damned stupid that I think that I can do it already
in such conditions when I'm completely engaged in ordinary
life, and still I maintain and ~~K~~ keep on doing it against
all kind of ~~knowledge~~ of myself that I am not successful,
and ~~that~~ ^{then} I cry, about ~~what~~? That Work doesn't apply to me,
or that I do not know how, or that conditions are so difficult
or that my type will not allow it and all the rest? Why ~~not~~
not, when you, as I say, sit, here, and maybe you make an
attempt of something in you to be aware. ^A You see, your honesty
will every once in a while force you to come to certain

conclusions, and the honesty particularly refers to the acknowledgement of your ignorance. And the meetings are exactly for that: 'I do not know, But if you can tell me, I'll be grateful.'

Don't analyze each other too much, of the nucleus. You don't know enough about each other. It is good when you hear that someone makes a statement and maybe you can not agree with it. Let it go at that. The convincing from someone even in the nucleus is not an experience for you. It's only a certain kind of knowledge which you hear about. Leave it alone until you experience, or you can verify for yourself. ~~At~~ I remember in the very beginning when some of us, with Gurdjieff and with Orage, and we had a few little tasks and this and that and talking and then the 3, 4, or 5 were sitting together every once in a while and some of them were talking already about experiences and about this and that, and I, poor me, I was honest enough for myself at least to say, 'but, but what? I don't get that. I don't have such experiences. I really don't know what they are talking about. Maybe, maybe I should catch up. Maybe I don't know enough. Maybe I don't do it in the right way. Maybe I should imitate them. Maybe I should talk like they do.' I've gone through all that. I know well enough how it is, and how one starts to judge oneself because someone else happens to have a nice, high-falutin word which sounds beautiful, or he can quote from All and Everything, one paragraph after the other, and then in full admiration you look at him and say, 'but how marvelous you are.' That's not the way one works. ~~Q~~ Work is in the

simplicity of yourself when your body, when it is breathing and when it is doing a few things, when it happens to walk around and goes and eats, and lifts up a finger then, and you, something in you could become conscious of that; this movement, this gesture, the expression on your face, your voice, posture. What, what is it you want to become aware of? What is it that gives you the existence of an 'I'. Also again, that you forget. It is not the observation for the sake of observing something physical moving. The reason for observation is the creation and feeding of 'I', so that 'I' starts to grow up to help you. Your arm under observation is not going to help you for your consciousness. It's only good for an unconscious state of your body to perform tasks on the Earth. 'I' is a messenger from God, and one wishes to go to a higher level. That is why the 'I' can help you. That is why in observation processes, in impartiality, in simultaneity one talks about 'I' having such attributes. And one wants to be in the presence of 'I' if you can ex--make it in existence and create it and give it value and tell it to work, ask it, pray for it. Not your just observing. When you emphasize 'I', you will emphasize a conscious behaviour of your mind. You will eliminate the unconscious thoughts because you will link it up with 'I', something special, 'I' existing. What is 'I' for you? Where is it when one talks about it? Can it be possible perhaps at times that you want to talk very softly and slowly because you may disturb this 'I'? Maybe that what you are is not, not right in the eyes of 'I'. Maybe it is not right and correct with the way you

behave. It might even be too disturbing for a relationship with 'I'. Maybe there is still in ~~that~~ the disturbing, as an element for your unconsciousness, too much energy used up so that poor little 'I' is not being fed, and maybe you become sensitive at times, that you then hear it cry and say, 'Is that my child?'

It was right what you said about ^Mmagnetic ^Ccenter. No one understands a center, and surely no one understands magnetism, and it is not necessary to talk about a central gravity point of one's life because one can not, one can not conceive of that as yet with one's ordinary mind.

So what do I suggest? for meetings, discussions? When people come give them, I give them something. Also group III, give them something in group III. Gurdjieff and ideas of ^Oobjectivity are always in the background, otherwise you wouldn't meet. You want ordinary life to be expressed in sincerity so that there is some kind of a reason why ~~the~~ perhaps they could become interested in Work-on-themselves. But for a long time one can keep on gathering facts. But when it becomes a group II you have to tell them what to do with ~~them~~ ^{it}. The time for fact gathering is over already long ago, unless you just came yesterday, that fellow. Is he sitting on a fence? Say Push him off. Either yes or no. You come here to a ^Ggroup Monday, ^{we}to talk about Work. Now we do that then, and we make attempts, and if you don't make attempts, don't come. Please don't come. ~~There's~~ There's

no necessity for anyone occupying a seat when he is still
 w just gathering so-called data about himself. He can
 do that somewhere else. The best place for him is to go
 to a toilet and sit. That's where he can gather data.1
 When he comes to Monday evening, he comes for Work, and
 that is the requirement of the nucleus to talk about
 Work in a certain description of a method with difficulties
 that are involved in the application of that. And to see
 what happens when people make attempts, and what obstacles
 there are and that you then can explain why, and then en-
 courage them to Work some more, p Perhaps the conditions
 aw were not right; p Perhaps the strength wasn't there;
 p Perhaps the motivations were not clear; p Perhaps there was
 something else that bothered them that was in the way.
 There are lots of ways you can help them with, but the
 center of discussion in G group II is Work itself. In ≠
 G group III it is as a background so that you whet their
 appetite, and tell them, there is Work. There are defren--def--
 definite methods. There are possibilities of extricating
 yourself out of the conditions in which you now live,
 if you wish, but then you must come to another kind of a
 G group because we can not go into detail too much in a
 G group where there are constantly is a new influx, new
 people and one would have to repeat time and time again
 the same thing. That's why we don't talk about Work
 in G group III. But you have to give them something. And
 if then there are maybe a few who, really, you might call

them worthwhile, give them a tape. It's quite all right. Or tell them to read All and Everything, and then bring that up, and then discuss a little All and Everything in Group III. It's a beautiful g book. You can even read a little part of it, every once in a while. Give them something to ^{work} work with, ^I but you don't have to explain about impartiality as yet. For them, they have to learn how to get knowledge about themselves because many of them don't even know enough that there is some requirement of knowledge of oneself, everywhere and always. ^{one} adds that ^{and} it becomes a little stricter, and then of course this ^{they notice the icons} (?) of the Delphi temple, then it starts to go over to Group II. When you enter through the door of the temple, that becomes a little different.

So what will you do now? This is the last Tuesday. And you have little groups. And you will think about Work. And you will think, I hope, many times about your own motivations. And you will think many times about your ~~ordinate~~ ordinary daily tasks and to Work in that if you can in such simplicity when you can and don't waste energy when you know it can not be done as yet. The ultimate aim is harmony everywhere and always eternally. Of course it is meant to be that way. The ultimate aim is freedom from this Earth. The ultimate aim ^C is ^C consciousness and conscience and a ^W will. But we begin, and we have aroused a little wish for oneself ^{where} we sit for a little while and contemplate and look back on where we came from and look to the top of the mountain. Of course, that we keep on doing.

And here and there we pick up a crumb from the table,
and then we use it. Many Tuesdays in your life. The
recognition of that what is needed for Work for yourself
and not to fail yourself. When the questions come up
that perhaps it's a little difficult, that I hope you will
have courage, and you will want to maintain at least a
level, and introduce into that a desire for freedom for your
inner ^{LIFE} Life . May God bless all of you. Good night.

END TAPE

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